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testimony he recognizes. But there are some prejudices which are less consonant with all the facts of experience than are others. The author undertakes to show that general skepticism concerning the reality of miracles or the reliability of testimony to a miracle involves a dogmatic refusal to entertain seriously the possibility that the Catholic conception of a world ruled by a benevolent God free to adapt events to his purposes may be the true conception. If there are in fact unique events inexplicable by natural laws, we simply prevent ourselves from ascertaining those facts by an a priori skepticism.

In order to show that a prejudice in favor of supernatural events does not open the door wide to credulity, the author cites various instances of careful critical testing of testimony by those who believe in the possibility of miracles, but who are resolved not to be deceived. The conclusion is that a consideration of the problem on the basis of Catholic presuppositions is quite as respectable scientifically as is any other attitude.

As an introduction to further study the book is interesting. Without a detailed application of the method (such as the author insists must displace a general a priori distrust of miracles) to particular incidents, the argument, of course, leaves one entirely "in the air." But he has well carried out his purpose to show the reasonableness a priori of Catholic presuppositions. Whether these will stand the test of detailed historical criticism is another question.

G. B. S.

MCCONNELL, FRANCIS J. *Understanding the Scriptures*. New York: Methodist Book Concern, 1917. 144 pages. \$0.75.

This is a book of six chapters containing the Mendenhall Lectures delivered at De Pauw University. The point of view is indicated by this sentence: "Even very orthodox biblicists no longer insist that it is necessary to oppose the teaching that the first five books of the Bible were written at different times and by different men." The Bible is treated as the "Book of Life," "of Humanity," "of God," "of Christ," "of the Cross." These are interesting captions. Perhaps the most illuminating chapter is the one that treats the Bible as "full of the tingle and even the roar of the life out of which it was born." This enables us to understand the Scriptures as the product of the real world and genuine experiences of living men. Bishop McConnell also develops (pages 46-48) the principle of spiritual "awareness developed as the life becomes practiced to the doing of religious duty," which is most important in understanding the Bible.

O. S. D.

BARROW, GEORGE A. *The Validity of the Religious Experience*. Boston: Sherman, French & Co., 1917. xi+247 pages. \$1.50.

This work rests upon the conviction that theology must become a science whose subject-matter will be the facts of religious experience. In all scientific study there are, however, certain philosophical questions which must first be settled and which become the presuppositions of the specific science, such as the limitations of the field, the reality of the experience, the validity of the method, etc. These questions are philosophical, because they can only be determined in the light of truth as a whole. Before theology, or the science of religion, can begin its work there must be this preliminary philosophical investigation. It is this task which the author undertakes. This study gives the following results: there is a real, unique experience which we call religious; the test of religion is the test of sound reasoning applied to the facts of

religious experience; the source of religion is real and outside of the conscious experience; this source is superhuman; it is personal. These then are the presuppositions of theology, the foundation for a science of religion.

If these results are justifiable then certainly a great deal has been accomplished. They have been obtained, however, by a formal study of the facts of religious experience. But what are the "facts" of religious experience? They are not what people have said that they experienced. These statements are interpretations and embody a philosophy and a theology. Before this preliminary philosophical study can be made there must be a critical examination of the expressions of the religious experience in the attempt to get at the "facts." In reading the present discussion one feels that if this prior criticism had been more thorough, the results would have been quite different.

F. A. S.

QUICK, OLIVER CHASE. *Essays in Orthodoxy*. London: Macmillan, 1916. xliii+310 pages. \$2.00.

The author believes that the religious world is in sad straits. The foundations of the traditional faith have been shaken. There is no knowing what form religion will assume when the present storm is past. He is fully convinced, however, that the truth is contained in the old formulas. The language of the creeds may be for us, as it was for the fathers, "the vehicle of an eternal revelation of the ultimate constitution and ordering of the universe." The present unrest is due largely to the fact that the masses of the people have not been taught the real significance for daily living of the ancient doctrines. He undertakes to show the value of the statements of the creeds for everyday life.

F. A. S.

DUBOSE, HORACE M. *The Consciousness of Jesus*. New York: Methodist Book Concern, 1917. 144 pages. \$0.75.

The author disavows the intention of discovering by a careful and scientific study of the evidence what may be known of the consciousness of Jesus. He describes his method in the following words: "Every thoughtful student of modern-day theological literature has noted the too frequent absence of both the spirit and the letter of subjective inquiry from the methods of criticism. . . . A new school of criticism and interpretation is forming to which perhaps no better name can be given than the one already used, the subjective. This school will not be unmindful of historical and textual inquiry, but it will subordinate these and other processes to that light which shines from below, the consciousness which lives in the Word and is instinct and operative in its every utterance" (pages 6-7). "The argument in short is this: Jesus having removed himself from the limitations of his earthly life, during which his consciousness was manifested in many extraordinary ways, is succeeded by universal and continuous manifestation of himself in the Word, from which, in even more extraordinary ways than in his earthly life, his consciousness affects and engulfs the lives of men" (pages 17-18).

It is clear that one who does not possess this peculiar power of directly perceiving the noumenal behind the phenomenal cannot intelligently comment upon the results of this method of interpretation.

F. A. S.